

CONFIDENTIAL.]

## REPORT

[No. 12 of 1879.]

ON

## NATIVE PAPERS

FOR THE

Week ending the 22nd March 1879.

## LIST OF NEWSPAPERS.

| No.                         | Names of Newspapers.             | Place of publication.     | Number of copies issued. | Dates of papers received and examined for the week. |
|-----------------------------|----------------------------------|---------------------------|--------------------------|-----------------------------------------------------|
| <b>BENGALI.</b>             |                                  |                           |                          |                                                     |
| <i>Monthly.</i>             |                                  |                           |                          |                                                     |
| 1                           | "Bhārat Shramajīvi" ... ..       | Barāhanagar ...           | 4,000                    |                                                     |
| 2                           | "Rājshāhye Sambād" ... ..        | Rājshāhye ...             | .....                    |                                                     |
| 3                           | "Grāmvartā Prakāshikā" ... ..    | Comercolly ...            | 200                      |                                                     |
| 4                           | "Arya Pratibhā" ... ..           | Bhawānīpore ...           | .....                    |                                                     |
| 5                           | "Suhrid" ... ..                  | Calcutta ...              | .....                    |                                                     |
| <i>Bi-monthly.</i>          |                                  |                           |                          |                                                     |
| 6                           | "Cālnā Prakāsh" ... ..           | Cālnā ...                 | .....                    |                                                     |
| 7                           | "Hindu Lalanā" ... ..            | Nawābgunge, Barrack-pore. | .....                    |                                                     |
| 8                           | "Sahayogī" ... ..                | Bhawānīpore, Calcutta     | .....                    |                                                     |
| <i>Weekly.</i>              |                                  |                           |                          |                                                     |
| 9                           | "Banga Hitaishī" ... ..          | Ditto ditto               | .....                    |                                                     |
| 10                          | "Bhārat Mihir" ... ..            | Mymensingh ...            | 658                      | 13th March 1879.                                    |
| 11                          | "Bhārat Sanskarak" ... ..        | Harinābhi ...             | .....                    |                                                     |
| 12                          | "Bengal Advertiser" ... ..       | Ditto ...                 | .....                    |                                                     |
| 13                          | "Bishwa Dūt" ... ..              | Tāliganj, Calcutta        | .....                    |                                                     |
| 14                          | "Bardwān Prachārikā" ... ..      | Bardwān ...               | 165                      |                                                     |
| 15                          | "Bardwān Sanjivani" ... ..       | Ditto ...                 | .....                    |                                                     |
| 16                          | "Dacca Prakāsh" ... ..           | Dacca ...                 | 400                      |                                                     |
| 17                          | "Education Gazette" ... ..       | Hooghly ...               | 1,168                    | 14th ditto.                                         |
| 18                          | "Grāmvartā Prakāshikā" ... ..    | Comercolly ...            | 200                      |                                                     |
| 19                          | "Hindu Hitaishini" ... ..        | Dacca ...                 | 300                      | 15th ditto.                                         |
| 20                          | "Hindu Ranjikā" ... ..           | Beauleah, Rājshāhye...    | 200                      | 12th ditto.                                         |
| 21                          | "Murshidābād Pratinidhi" ... ..  | Berhampore ...            | .....                    | 14th ditto.                                         |
| 22                          | "Pratikār" ... ..                | Ditto ...                 | 235                      | 14th ditto.                                         |
| 23                          | "Rangpore Dik Prakāsh" ... ..    | Kākinīā, Rangpore         | 250                      |                                                     |
| 24                          | "Sādhārani" ... ..               | Chinsurah ...             | 516                      | 16th ditto.                                         |
| 25                          | "Sahachar" ... ..                | Calcutta ...              | .....                    | 17th ditto.                                         |
| 26                          | "Samvād Sār" ... ..              | Allahabad ...             | .....                    | 10th ditto.                                         |
| 27                          | "Sambād Bhāskar" ... ..          | Calcutta ...              | .....                    |                                                     |
| 28                          | "Sanjivani" ... ..               | Mymensingh ...            | .....                    | 11th ditto.                                         |
| 29                          | "Sulabha Samāchār" ... ..        | Calcutta ...              | 5,500                    | 15th ditto.                                         |
| 30                          | "Soma Prakāsh" ... ..            | Bhawānīpore ...           | 700                      | 17th ditto.                                         |
| <i>Bi-weekly.</i>           |                                  |                           |                          |                                                     |
| 31                          | "Banga Mitra" ... ..             | Calcutta ...              | 4,000                    |                                                     |
| <i>Tri-weekly.</i>          |                                  |                           |                          |                                                     |
| 32                          | "Samāchār Sudhābarshan" ... ..   | Ditto ...                 | .....                    |                                                     |
| <i>Daily.</i>               |                                  |                           |                          |                                                     |
| 33                          | "Sambād Prabhākar" ... ..        | Ditto ...                 | 550                      | 14th to 16th March 1879.                            |
| 34                          | "Sambād Pūrnachandrodaya" ... .. | Ditto ...                 | .....                    | 15th to 19th ditto.                                 |
| 35                          | "Samāchār Chandrikā" ... ..      | Ditto ...                 | 625                      | 13th, 14th, and 18th March 1879.                    |
| 36                          | "Banga Vidyā Prakāshikā" ... ..  | Ditto ...                 | .....                    | 13th, 14th, and 18th March 1879.                    |
| 37                          | "Arya Mihir" ... ..              | Ditto ...                 | .....                    |                                                     |
| <b>ENGLISH AND BENGALI.</b> |                                  |                           |                          |                                                     |
| <i>Weekly.</i>              |                                  |                           |                          |                                                     |
| 38                          | "Howrah Hitakari" ... ..         | Bethar, Howrah ...        | 300                      |                                                     |
| 39                          | "Murshidābād Patrikā" ... ..     | Berhampore ...            | .....                    | 14th March 1879.                                    |
| 40                          | "Barisāl Vartābāha" ... ..       | Barisāl ...               | 300                      |                                                     |
| <b>ENGLISH AND URDU.</b>    |                                  |                           |                          |                                                     |
| 41                          | "Urdu Guide" ... ..              | Calcutta ...              | 400                      | 15th ditto.                                         |
| <b>URDU.</b>                |                                  |                           |                          |                                                     |
| <i>Bi-monthly.</i>          |                                  |                           |                          |                                                     |
| 42                          | "Akhbār-ul-Akhiār" ... ..        | Mazufferpore ...          | .....                    |                                                     |
| <b>HINDI.</b>               |                                  |                           |                          |                                                     |
| <i>Weekly.</i>              |                                  |                           |                          |                                                     |
| 43                          | "Behār Bandhu" ... ..            | Bankipore, Patna ...      | 509                      |                                                     |
| 44                          | "Bhārat Mitra" ... ..            | Calcutta ...              | .....                    | 13th ditto.                                         |
| 45                          | "Sār Sudhānidhi" ... ..          | Ditto ...                 | .....                    |                                                     |
| <b>PERSIAN.</b>             |                                  |                           |                          |                                                     |
| 46                          | "Jām-Jahān-numā" ... ..          | Ditto ...                 | 250                      | 14th ditto.                                         |



## POLITICAL.

SAMACHAR SAR,  
March 10th, 1879.

The cotton duties and the merchants  
of Manchester.

WE make the following extracts from an article in the *Samachar Sar*, of the 10th March, headed "India and the English merchants." The arguments urged by the merchants of Manchester in their recent memorial to the Secretary of State against the cotton duties are such as can only be urged by men blinded by self-interest; and although the profits from their trade with this country in cotton goods have turned out considerably beyond their own expectations, still, it would seem, that their cupidity has not been satisfied. They are not willing to pay even the small and light import duty to which their goods are subject in this country. In short, they want to plunder it without let or hindrance. They would ask Government to abolish the cotton duties and recoup itself for the loss that would thus be occasioned by taking possession of the balance which would remain of the expected surplus after having paid the expenses of the Afghan war. What wonderful reasoning! We do not know if the English merchants are the foster-sons of the Government of India. It would, however, seem that because the conquest of India was made by a company of English merchants, those of Manchester expect to become a charge upon the Government of this country, and seek to be supported by it. This, too, is perhaps the reason why they seek to establish such a claim on the Indian Government. But whatever that might be, we would only ask, where is this surplus of the Government of India? The authorities in England have now been convinced that no such surplus exists. Not so, however, the merchants of Manchester, who are as surely determined, it seems, to ruin India as they have already impoverished her.

SAMACHAR SAR.

2. The same paper thus writes on the subject of the Afghan war:—

The Afghan war.

Probably no one will need to be told how this war was brought about and against whom it is being waged. With a view to strengthen the frontiers of the Indian Empire, the British Government desired to make certain proposals to the Amir of Cabul, who having disregarded them and insulted the Government, war was declared against Afghanistan. The quarrel, as has been observed, is thus with the Amir, and not with the Afghans. Now that Shere Ali is reported to be dead, and the object for which the war was begun has been, according to many politicians, attained, what is there to prevent its being closed? What is the good of continuing the occupation of Afghanistan, and thereby subjecting the troops to needless hardship, and causing slaughter, and wasting the Indian revenues? No good will accrue from annexing the country to the British Empire. It is so poor that it is not likely to be able to pay the expenses of the British administration; nor do we see what good will come of making the future Amir a tributary or an ally of the British Government. Does not the existence of tributary and allied states in India add to the glory of the British nation? We would, therefore, suggest that if the news of Shere Ali's death be true, Yakub Khan should be made to sign the treaty proposed by Government and the British army leave the country after a war indemnity, so far as is practicable, has been levied from him. Considering the rude, untamed, and treacherous character of the people of Afghanistan, it is not advisable to entrust the safety of the troops in their hands. The Editor then reproduces the views of the *Gram-vartá Prakáshiká*, noticed in paragraph 4 of the Report of the 1st March 1879.

BARDWAN SANJIVANI,  
March 11th, 1879.

3. The *Bardwan Sanjivani*, of the 11th March, remarks, in reference

The Amir's death.

to the reported death of Shere Ali, that it was brought about chiefly by the incidents connected with this war. In an evil hour had he tasted the sweets of



liberty! In an evil moment did he refuse to receive the British Mission, and prostrate himself at the feet of the British Government; or how again was he to blame? The death of his favorite son, Abdulla Jan, so affected his old heart as to have made him quite incapable and unwilling to transact business. It was at this time, however, that the British Government proposed to send a Mission to Cabul. The Amir refused to receive it; and the Government taking this to be an insult declared war against him. Had the Government but once sought to realize the state of his mind at that time, and the feelings which distract the heart of a bereaved parent on such an occasion, there is not a doubt but anger would have given place to compassion upon him. The rulers, however, did not do this, but invaded his kingdom. The Amir, who did not expect this, had made no preparations for war; but when he found the case to be otherwise, to avoid the fate of a captive, the fate which had befallen his father, he fled with his family from Cabul and sought the protection and aid of Russia. He was, however, doomed to be disappointed; and this aggravated his misery. The successful advance of the British army, the desertion of his followers to the enemy, and the loss of his kingdom, all these combined to hasten his end. The news of his death has doubtless caused exceeding sorrow to the British Government; and the event may be regarded as the consummation of this guilty war. Now that the Amir is no longer within the reach of punishment or discipline, and considering that, in his proclamation of war, Lord Lytton declared that the quarrel of the British Government was with the deceased, and not with the people of Afghanistan, it may be asked what is the good of continuing hostilities, or any longer devastating the country? Let the conflagration of war now cease; why deluge the earth with human blood any more?

4. We make the following extracts from the opening editorial in the *Sanjivani*, of the 12th March:—Amidst the

The ultimate consequences of the Cabul war.

boasted spectacle of enlightenment, morality, and diplomacy of the present century,

the Cabul war constitutes a deep disgrace of the British Government. We do not say that the Amir had no faults or shortcomings. But in comparison with the conduct shewn by the British Government to an allied prince of his standing, in comparison with the haughty and imperious treatment extended to an independent sovereign as he was, all his faults and crimes appear as nothing. The Amir did not leave Cabul for a trifling cause: no independent prince would ever willingly give up his throne and wander about as a beggar, or seek the protection and become a dependent of a foreign power. We have noticed the Cabul war from its commencement to its end; but nowhere have we found anything which might justify the boasted enlightenment, greatness, and liberty of the British Government. On the contrary, we constantly find proofs of the love of supremacy, of government by brute force, and of oppressions committed on the weak. However that may be, the Cabul war seems now to be at an end. News of Shere Ali's death has been received by Government. We cannot tell with what feelings the intelligence of this event will be regarded by the rulers; they only know whether they will express their joy or sorrow at it. A consideration of the manner, however, in which his death was brought about, brings tears to our eyes. Death has brought him eternal rest and respite from all his troubles and anxieties; but will no justice be done to him when, with weeping and downcast eyes, he stands as the accuser (of the British Government) in the presence of the Most High? And must the pious Empress of India share in these acts of serious guilt in the administration of a Jewish Premier?

SANJIVANI,  
March 12th, 1879.

5. The following extracts are made from the opening editorial in the *Bharat Mihir*, of the 13th March:—By the death of Shere Ali, the cause of this war,

What the British Government should now do in reference to Cabul.

BHARAT MIHIR,  
March 13th, 1879.



which was declared solely against him, has been removed. The war should now therefore cease. We do not, however, counsel the return with lightning rapidity of the British troops to India. Since there has been war, there should be a treaty of peace. But who are to make it? The British Government of course constitutes one party; who will be the other? Yakub Khan is, indeed, now the heir of Shere Ali, and since the invasion of Cabul has acted as his father's representative, although it may be under the latter's directions. That he is not yet coming forward to seek the protection of the British Government now that his father is dead, and almost half of Afghanistan is occupied by the invading army, shews that his mind must either be distracted by more serious thoughts, or that he is struggling with some adverse circumstances. It is not, however, advisable, as a war indemnity, to make annexations of territory up to Jellalabad and Candahar. But, at the same time, the British army cannot, after having advanced so far, come back without making some sort of treaty. Government has made a considerable display of the successes, of which, however, instances have been rare, achieved by it in this war. The outside public are not given to see the true picture of the blunders committed by the Generals, the mismanagement of the Commissariat, and of the fort of Ali Musjid. What they do see is that the British army has, within the space of two or three months, passed on from one victory to another, till they are now about to reach Cabul. In open fight and with the sword, has England retrieved its lost prestige. A generous treatment of the enemy, now defeated and prostrate at her feet, will make it long remembered by them. Nothing more bespeaks the existence of a noble and god-like heart than the disposition to clasp in friendly embrace the vanquished enemy. We would ask Government to levy a money indemnity for the expenses of the war, and make a treaty of peace as soon as possible. If this be not done, what will the army do next? They may advance upon Cabul, and take possession of it. But what next? Probably they will set up some one, not Yakub Khan, on the throne of Cabul and return; or after annexing Afghanistan to the British empire, Government will take the administration into its own hands. Considering the untamed character of the Afghans and their love of independence, the latter alternative is hardly practicable; while the country would never be free from internal dissensions and revolts, if while Yakub Khan was alive, a ruler was set up on the throne of Cabul without the consent of the people. The chief object of Government in this war is to secure a well-established and independent State as its ally on the western frontiers of India. The time has now come when this object will either be attained or not. By installing on the throne of Afghanistan Yakub Khan, who is neither an effeminate nor a weak-minded ruler given up to luxury, and who is, besides, an old friend of the British Government, and by binding him in alliance with it, the rulers will remain secure in this respect. Once his power is established with the aid of Government, he will be able by his vigorous administration to introduce order and peace in the distracted kingdom. We again repeat, it is not advisable, on the part of Government, to cross her natural frontier on the north-west, and make conquests of dangerous mountain passes and mountainous regions.

SOMA PRAKASH,  
March 17th, 1879.

6. The Punjab correspondent of the *Soma Prakāsh*, of the 17th March, remarks, in reference to the negotiations that are said to be going on with Yakub Khan, that the sooner the war is over the better. During these five or six months it has unsettled India, and a prolongation of it will sink her to the abyss of destruction.

The Amir has been brought to the lowest pitch of misery and degradation. If, however, the rumours respecting his death prove true, he must be regarded as a

The death of Shere Ali.



meritorious person. Death is better than life when the latter is deprived of liberty and subjected to degradation. Had he lived, he would have perhaps been made to spend his time in company with the Guicowar of Baroda, and would have had a death-like existence.

Except in Lahore, there is nowhere in the Punjab a good educational institution; nor is much encouragement given to education. English education

Education in the Punjab. having made Bengalis seek equality with Englishmen, Government has probably determined not to encourage it in the Punjab or any other province. They seem to think that it is better to allow the people to remain steeped in ignorance; for if their eyes were opened, they would seek to find out their rights and privileges. It is indeed preposterous that the subjects should aspire to equality with their rulers. No fear need be entertained if the eye of their understanding be not opened; for, like an inert piece of matter, they will move as ordered to move. This policy is not a simple one. It is a fact that the men who committed the most horrid cruelties during the Sepoy mutiny were all ignorant and illiterate. If the English really desire to become the permanent rulers of this country, let them give up selfishness, pride, and self-conceit, and learn to look upon the natives as brethren. They will then have nothing to fear. To gratify his subjects, Rámchandra parted with his wife, Sítá, the model of chastity and the goddess of fortune. Cannot the English give up their selfish greed and other diabolical propensities? If they cannot, what is the good of strengthening the frontier of India? Since they are not able to conquer the internal foe, what will be the good of using means to vanquish the external enemy, or preventing his attacks?

#### PUBLIC ADMINISTRATION.

7. The *Bhárat Mihir*, of the 13th March, thus writes in an article, headed "The true cause of the disease should be discovered:"—We would ask those that

The poverty of India, and the increase of expenditure.

desire the good of India, and those that sincerely wish that it should regain its former prestige and glory; to earnestly reflect for a moment upon its present condition. This is not the time when we should be carried away by the eclat of durbars and festivities, titles and external show. The condition of the country has now become a subject for serious consideration; and the question is almost one of life and death to us. It also behoves the Government of India to carefully attend to it, and seek to remedy the evil by striking at its root.

That in spite of trade and commerce, railways and reformatations, the condition of the agriculturists and the people generally is daily becoming more deplorable is easily perceived by paying a visit to two or three small villages in the mofussil and conversing with the inhabitants. The country is about to be ruined by the recurrence of famines, and the people by a multiplication of taxes. The Government of India, however, does not believe this; even if it does, at any rate, it does not avow its belief or seek to discover the cause of the fact. A famine appears, and to suppress it money is required: this is obtained by imposing a new tax, and thus the want felt by Government is supplied. While this is done, no care is taken to see whether the condition of the poor is thus made worse or better. Whatever the means employed, the Government of India is pleased if only its wants are promptly supplied. It is of course aware that new taxes are imposed, and that we pay them; but how in paying them our life-blood is being sucked dry every day is a matter which never falls under the acute observation of the rulers. Government, it seems, entertains the conviction that since we pay the taxes without any protest, we must be well off, and can afford to pay them. We confess we

*BHARAT MIHIR*,  
March 13th, 1879.



are unable to point out the erroneousness of this view by means of reasoning. What should now be done to improve the condition of the Indian Exchequer? No one probably at this hour of the day believed that by some unexpected or miraculous means the finances will be suddenly improved. We suppose that this can only be done by either increasing the revenue or reducing the expenditure. Let us see whether in the present state of things there is any likelihood of obtaining an increased income. The permanent settlement of land having been introduced into Bengal, the land revenue, so far as this province is concerned, is not susceptible of increase. The salt duties are already so high that they cannot, in justice to the poor, be enhanced. The opium and the excise revenues indeed admit of expansion; but it is a scandal and a matter of regret that Government takes such an important part in the manufacture and trade of opium. The editor then dwells on the need of reducing the army expenditure, and taking steps to diminish the yearly loss by exchange. The whole of his observations are borrowed from the recent article of Professor Fawcett in the *Nineteenth Century* and certain editorials of the *Statesman* on the subject.

BHARAT MINIR,  
March 13th, 1879.

Lord Lytton and the British Indian Association on the cotton duties.

8. The observations made by the same paper on the memorial of the British Indian Association on the cotton duties are similar to those noticed in paragraph 14 from the *Sádháraní*.

BHARAT MINIR.

The License Tax.

9. The same paper refers to the hardship occasioned to the poor by the inequitable assessments under the License Tax Act, and regrets that Government has not listened to the representations made on this matter by the newspapers. In the northern and eastern parts of Bengal the tax has become a fearful engine of oppression.

BHARAT MINIR.

10. A correspondent of the same paper refers to the ambiguity in the wording of the law regarding the period during which decrees in which money or other property is ordered to be made over to a Civil Court may be executed. No less than three interpretations may be put upon it by considering section 230 of the Code of Civil Procedure and clauses 178 and 179 of the second schedule attached to the Indian Limitation Act. (The interpretations here follow.) The legislature is asked to remove the difficulty.

The period within which a decree is to be executed.

HINDU HITAIKSHINI,  
March 15th, 1879.

The reduction of public expenditure.

11. In an article on the Reduction of Expenditure, the *Hindu Hitai-  
shini*, of the 15th March, dwells on the expensiveness of the present administration, which is conducted by means of men imported on high salaries from England. The editor quotes the opinion expressed by Mr. Beveridge\*, and suggests that native labour should be substituted for the European. While not impairing the efficiency of the administration, this will effect a considerable saving of the public funds.

SULABHA SAMACHAR,  
March 15th, 1879.

Lord Lytton and the British Indian Association on the cotton duties.

12. On the subject of the memorial of the British Indian Association on the cotton duties, the *Sulabha Samá-  
chár*, of the 15th March, makes observations similar to those noticed in paragraphs 14 and 15 from the *Sádháraní* and the *Soma Prakásh*.

SULABHA SAMACHAR.

The obscenities during the *Holi* festival.

13. The same paper complains that instead of seeking to prevent the obscenities practised by Hindusthanis on the public streets on the occasion of the *holi* festival, Government this year assumed a liberal attitude towards them. The evil consequently appeared in an aggravated form.

\* See paragraph 7 of our last report.



14. We make the following extracts from an article in the *Sādhārani*,

of the 16th March, headed the "Unprecedented conduct of Lord Lytton:"—The other

Lord Lytton and the British Indian Association on the cotton duties.

day, a few leading Members of the British

Indian Association went on a deputation to His Excellency the Viceroy with a tale of the grievances of the people of India. What they really meant to represent to Government was this, that the time was one of hardship to the people of India; that famines and other natural calamities had reduced them to the last extremity of misery, and that consequently they would pray Lord Lytton not to abolish the import duties levied on Manchester piece-goods. As these duties produced a considerable amount of revenue, it would not be easy to make up for the loss that would be caused by their repeal. In order to do so, Government might possibly find it necessary to impose a fresh tax on the people who were already harassed with taxes, and were not able to pay a single *cowrie* of additional tax. Now, these are fair words and are precisely what you and I and everybody in the country have said for the last few months. For these words, however, the treatment which the respectable members of the deputation received at His Excellency's hands is to be deeply deplored. For the first time in the annals of the British Administration we see the spectacle of a people representing their grievances, and an angry ruler pouring down abuse on their devoted heads. Truth to tell, we do not understand why men of Lord Lytton's position should commit blunders. People distracted by wants and anxieties might be disposed to quarrel with those that came to offer them good counsel; but why a lucky personage like Lord Lytton, who, in point of wealth, honors, and power, is not surpassed by any one in this world, should for any earthly reason get into a temper it is not easy to see. However that may be, the confidence and respect with which we had hitherto regarded the calm intelligence, gravity, and other virtues of Lord Lytton's character have, since his reply to the members of the British Indian Association, been shaken to some extent. But what had the latter done to have drawn upon them so much wrath? Among the statements made in their memorial, we do not see that there is one which is objectionable. Who will deny that the recurrence of famines has not done injury to the country? Who, that has eyes to see and ears to hear, will have the hardihood freely and unhesitatingly to say that the gaunt figure of scarcity is not stalking over certain portions of the land? Who will assert that the taxes levied under the British Government have not harassed the people and made them uneasy? Perhaps even the most consummate fool will not do this. Why, then, did Lord Lytton become angry with the deputation who most respectfully stated the truth, the whole truth, and nothing but the truth? As to His Excellency's willingness to receive dispassionate criticism there was no need, on his part, to refer to the matter at all: Act IX of 1878 is a striking evidence of this fact. After this commenced the showering down of compliments. Was it wrong or did it betoken an ignorance of the responsibilities of the viceregal office on the part of the deputation to respectfully deprecate the speedy abolition of the cotton duties by adverting to the poverty of the country and other reasons, since it was known that Parliament had pledged to the merchants of Manchester to effect this, and was seeking an opportunity of redeeming their promises, and since it was known that such abolition would, by reason of its causing a loss of revenue, probably necessitate the imposition of fresh taxes? Does all this show ignorance on the part of the memorialists, and must he be regarded as a scholar and a first-class poet who chooses to call them fools?



After this the Viceroy became greatly excited, and expressed his determination to give effect to the wishes of Parliament in respect of the cotton duties at the earliest opportunity. This could only have been said through anger, which it was not at all politic to import into the discussion. The slight reference made by the memorialists to the Afghan war, and the noble object of Government in imposing the license tax in which, however, nothing was said regarding the morality of the former measure, or the application of the proceeds of the latter, led Lord Lytton, who perhaps felt the irony concealed in the expression "noble," to speak of the deputation as "insinuating a calumny." There was a current of self-laudation noticeable in the reply, and reference was made to the successes achieved in the Afghan war, and to other irrelevant topics. The article concludes with the following observations:—We see that we are now placed in an exceedingly unpleasant condition. Precisely about this time last year the vernacular press was gagged; and this year even the privilege of petitioning that we had we have lost. Although no measure like Act IX of 1878 has yet been passed in 1879 for taking away this privilege, still who that has a self-respect to maintain will, after the insult that Lord Lytton has offered to the respectable Members of the British Indian Association, after having received them in the Government House, venture to approach His Excellency with any memorial? Government, it would seem, has become tired of hearing the grievances of the people, and cannot bear to hear any more. We would advise the public not to make representations to it any more. In the first place, it is perfectly useless for the people to represent their grievances to Government. And yet deluded by a false hope the people might do so before; but if they would seek to adhere to the practice now, they must not only return disappointed, but possibly insulted too.

SOMA PRAKASH,  
March 17th, 1879.

15. We take the following from the opening editorial in the *Soma* Lord Lytton and the British Indian *Prakash*, of the 17th March, headed "The Association on the cotton duties. policy of the present Government of India, and the discovery of their error by the British Indian Association." There is a remarkable coincidence noticed between the policy followed by the Government of India and that pursued under the present administration of Bengal; this coincidence is so marked that the two policies may be regarded as identical. The principles which underlie both may be stated in the following words:—Whatever the authorities may do, no matter whether it be reasonable or the reverse, whether it prove beneficial or injurious to the people, oppressive, or conducive to their prosperity, the latter should not be allowed to protest against it. They are to move in the direction in which they may be led by the rulers. Although they have eyes, they are not to see; although they have ears, they are not to hear, and must not speak, though they possess tongues. The rulers seem to have an impression that what they think is for the best, and that the subject people are not capable of thinking better. Why, then, should they speak? It is simply impertinence on their part to presume to speak.

This policy first sprung into existence when a discussion was going on between the Government of Bengal and the British Indian Association on the subject of the newly-created public works cess. It received further development when, from his seat in Belvedere, His Honor the Lieutenant-Governor poured abuse on the Editors of vernacular newspapers, and it culminated in the passing of Act IX of 1878. Although we have given repeated warnings to the English-speaking Bengalis on this subject, they have never till now been able to comprehend the course of this policy, and seemed to have laboured under a delusion. They have not been able to



perceive that the punishment inflicted on native editors was a vicarious one, which was really meant for their discipline. Like the simple-hearted Dhananjay,\* they fancied that it was the editors of native papers only who had incurred the displeasure of the Government; and that they were objects of regard. That both the father-in-law and mother-in-law were opposed to him, Dhananjay, in the ecstacy of his delight, did not perceive at first. But, in the end, he had to pay dear for this dulness of perception. Like him, the members of the deputation, who went to protest against the abolition of the cotton duties, have had their reward. Lord Lytton was exceedingly indignant and sternly rebuked them. A perusal of the reply would seem to shew that he had for some time past cherished a feeling of anger against them which he had no opportunity of pouring out before; and that, on this occasion, he gave vent to his feelings and disburdened his mind. That the protest made by the Association against the action taken by Government was the cause of his anger, is in a manner clearly seen from the reply. Adverting to the opening passage of the reply, in which the prosperity and wealth of the zemindars are said to be entirely due to the action of Government, the readers are asked to note whether precisely the same language was not used by Sir Ashley Eden to the British Indian Association on the occasion of the controversy regarding the public works cess. If the zemindars, who as a class have grown wealthy through the favour of Government, were on grounds of self-interest to oppose every measure of taxation and shew their unwillingness to be taxed, Government might justly feel angry with them. But in their endeavours to protest against the abolition of the import duties they were not swayed by selfish considerations. They were not open to censure, since what they really sought to do was to deprecate a proposal which, if carried out, would saddle the poor with additional taxation. Although the Association mostly concerns itself with matters which have reference to the interests of the landholders, it also seeks the general welfare of the country. It may be regarded as the mouthpiece of the people. Another matter which has deeply pained us is, that reference was made to the fact that the zemindars had grown wealthy through the favour of Government. Was the matter imported into the discussion to show how imprudent it was in them to protest against the action of a Government to which they owed so much? Had it been a savage ruler who was addressing them, he would have, without much circumlocution, told them that they were a parcel of rogues and scoundrels who had thus come to bandy words with a power to whose favour they owed their life and wealth. A graceful poet and a man of refined taste as Lord Lytton is, he has not indeed used such plainly rude language; but what he has used is tantamount to it. Unlike its predecessors, the present Government is not disposed to alter its decisions, even when these are shown to be erroneous. Hence it is that it cannot brook adverse criticism. There is no likelihood of obtaining redress of any grievance at the hands of the present administration. The tone of the address and the reasonableness of the arguments put forth in it are approved of by the editor. After referring to the subject of the cotton duties, and His Excellency's remarks regarding the successes of the Afghan war, about the justice and necessity of which there is great difference of opinion, the article concludes with the observation that the rebuke administered by Lord Lytton to the British Indian

\* Dhananjay, as the story has it, was one of the four sons-in-law who, much pleased with the attention paid and the good fare served them in the house of their father-in-law, determined to make it their permanent abode. The last, however, gradually found their presence inconvenient; and, in order to get rid of them, began to show indifference, and even to offer positive insult. The three first, who had some self-respect still left in them, one by one went away; but Dhananjay, the silliest of the number did not, and could not understand his altered position till he was actually beaten and driven away.



Association is equally opposed to justice, courtesy, and reason ; and this unpleasant occurrence has deeply pained the editor.

SOMA PRAKASH,  
March 17th, 1879.

16. The same paper observes that a careful consideration of the facts will show that the population of Bengal is gradually decreasing through ill-health and low physique of the present generation. The subject should receive greater attention from the rulers, who should seek to promote the interests of sanitation by setting free the channels of silted-up rivers, cutting down jungle, and ensuring a supply of pure water.

SOMA PRAKASH.

The same paper, in giving a summary of the financial statement for 1879-80, forbears making any comments upon it for the following reasons:—There is no use in expressing our opinion upon the measure, or in discussing it. The despotic attitude of the rulers is more marked in matters of finance than in any other. Nor have we the means of accurately knowing the condition of the finances. Whether Government chooses to make out a deficit and impose a tax, or shew a surplus and forego some item of revenue, the whole matter is a mystery and magic to us, and we accept what is submitted to the public. The matter would have been otherwise if India had possessed any representative institution, and her representatives any voice in the administration of her finances. As it is, we can only grope in the dark and cry in vain.

Budget for 1879-80.

SAHACHAR,  
March 17th, 1879.

17. The *Sahachar*, of the 17th March, thus refers to the departure of General Strachey from India:—We are glad to announce that General Strachey left us without having done us further injury. On Monday last, he left Bombay for England. One brother has gone ; when will the other follow ?

General Strachey.

SAHACHAR.

18. The same paper offers the following remarks upon the financial statement for 1879-80:—This is a lengthy official paper ; and we have gone through it because this was indispensable to our task. There is no matter for rejoicing in it. The financial minister has simply endeavoured to defend his policy. The condition of the finances, however, is so unsatisfactory, that if the present system be adhered to for some time longer, the State will simply be insolvent. After stating the figures under the different heads, the editor proceeds to observe:—The people might naturally expect that a Government so beset with wants and deficits should seek to be economical in its expenditure, and maintain, so far as is practicable, all its available income ; but they have learnt with surprise that Government has, at this time, foregone a considerable portion of its revenue from the import duties. The readers may be anxious to know the reason why this course has been followed. It is, however, hard to satisfy them on this point. What is known, however, is that Manchester is making agitations, while the ministry do not possess the power which they had before. In what other light can the measure be regarded than as a means to obtain the support of Manchester at the next general elections ? All this has been done under cover of giving effect to free trade principles. The editor argues that the import duties are not protective in their operation as regards the cloth-mills in India, and dwells on the hard times which have come upon the country. That these duties have been abolished in the interests of the natives of India is simply not the fact. We hope that the rulers will not thus add insult to injury. A portion only of the cotton duties has now been repealed ; if, at the next general elections, Manchester supports the ministry, the rest also will go. So that the unrepealed portion may be regarded as the security of good faith on the part of Manchester. We have not recently seen any instance

The Budget for 1879-80.



of such a vicious policy. Everyone is of opinion that for the sake of party considerations, and in order to gratify Manchester, have the interests of India been sacrificed.

19. In a long article, the same paper directs the attention of Government to the increasing mortality from fever and small-pox which now prevails in Calcutta. The subject is one of grave importance. The evil is attributed to the faulty drainage of the metropolis.

SANACHAN,  
March 17th, 1879.

#### LOCAL.

20. The *Burdwan Sanjivani*, of the 11th March, observes, in reference to the Jujuti canal scheme, that, as far as the district of Burdwan is concerned, the authorities find the task of raising the money required for carrying out the project a difficult one. Not being informed of the details of the scheme and the benefits that are to result from its accomplishment, the zemindars are slow to come forward with their subscriptions. In the Commissioner's speech at the meeting held on the 28th February, much light was not thrown on the point; and hence it was that most of them found themselves unable to subscribe as liberally as seemed to have been desired by the authorities. One of the assembled landholders, Baboo Girish Chandra Chowdhuri, of Ahmadpore, plainly told the meeting that it was not likely that agricultural operations would be much benefited by making a junction of the Bánká with the Dámudar by means of a canal, or the land adjoining its banks improved unless there were some anicuts constructed across the Banka. The banks of this stream are in some places so high that a slight rise of water will not do any appreciable good. The zemindars would never have been so reluctant to come forward with their subscriptions if the Commissioner had assured them that with the money thus raised a canal was to be excavated, and that there would be embankments on the Banka at intervals with sluice-gates that might be opened or closed at pleasure. As it is, the minor works embraced in the scheme, if carried out, will do more good to the land on the banks of the Kánánadí, Kána Dámudar, Saraswatí, and of other rivers than to those of the Banka. The inhabitants on the banks of the former streams can do without embankments, and the accomplishment of the scheme will supply them with good water for drinking purposes. Those living on the banks of the Bánká, however, neither lack water for this purpose, nor can they expect to obtain any benefit from the work projected if it be not also accompanied by embankments. Although the people of Burdwan living near the Bánká are not likely to gain much from the measure contemplated, still it cannot be doubted that the object of Government in making the proposal is exceedingly noble. Undoubtedly considerable good will be done to the inhabitants of this district by constructing necessary embankments on the Banka and other streams. The distress occasioned by drought will thus, in a great measure, be prevented. The people, however, whose co-operation is sought by the rulers, should be taken into their confidence.

BARDWAN SANJIVANI,  
March 11th, 1879.

The Jujuti canal scheme.

21. A correspondent of the same paper writing from Satgachia about the projected Railway from Memari to Santipore, remarks:—The road discovered by the officers in charge of the project for the purposes of this line will occasion considerable expense, trouble, and inconvenience. The line should constitute the shortest distance between Memari to Culna, and be as far removed from the line of the existing Railway as is practicable; while it is necessary that the land required for it should cost little, that much arable land should not be taken up for it, and that the line should pass near the

BARDWAN SANJIVANI.

The Memari and Santipore Railway.



most important villages. The officers, however, through ignorance of these matters, are working in a precisely opposite direction. The road they have fixed upon would bring the projected line so close to the existing railway, as, in certain places, the latter would only be two and a half or three miles distant from it, and cause the villages occupying a central position to be bounded on the north and south by railroads. Instead of traversing localities where the inhabitants might be benefited by it, the line would further pass through small villages, causing the destruction of many homesteads and the conversion of many good arable lands. It would be a curve, and hence long; and while involving considerable expenditure, would not return any profits.

The correspondent would therefore suggest that it should pass through the following places:—Starting from the north-eastern corner of Memari and passing through Kiskinda, and near the northern boundary of Krishtapore Bágle and southern boundary of Báharpore and near the Ghosh Panchkheya, along the northern boundary of Shridharpore and the southern extremity of Bohar, it should meet the point at Bágnapárá, where pins have been planted. If this direction were followed, the line would mostly pass over waste lands, take up very little land which is under cultivation, and not pass through any village. The construction of a small bridge would greatly facilitate matters. Coming within the easy reach of Krishtapore, Báharpore, Rádhákántapore, Mallikáporé, and many other important villages it would attract a considerable body of passengers and an extensive traffic. The authorities, it is hoped, will make full enquiries into the matter.

#### EDUCATION.

BHARAT MITRA,  
March 18th, 1879.

22. In the course of a long article contributed to the *Bhārat Mitra*, of the 13th March, the writer regrets that, although the Hindi-speaking population of the city of Calcutta alone numbers more than one hundred thousand, not to refer to the masses in the mofussil using this language, Government has not yet established a college for teaching it to sons of Hindusthanis. The consequence is that both the language and the community using it are deteriorating.

A college for teaching Hindi.

#### MISCELLANEOUS.

SANJIVANI,  
March 12th, 1879.

23. In an article on the high prices that prevail at the present time the *Sanjivani*, of the 12th March, observes that the chief cause of the distress and the poverty of the people is to be found in the fact, that, in this country, the improvement of agriculture and the production of wealth are not keeping pace with the increase of population and the exportation of food-stuffs. Agriculture is in a most backward condition, and the people are quite indifferent to it. The number of cultivators is gradually decreasing; the small education imparted in the páthshálas to their sons making them averse to manual labour. To remedy this state of things, Government is asked to open a few agricultural colleges where practical instruction should be given to the boys and establish a certain number of workshops and model farms for the manufacture of implements of agriculture and the breeding of cattle. The co-operation of the zemindars should be subsequently asked, and may be depended upon, in this matter.

High prices and the improvement of agriculture.

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

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